

TAITTRIYA UPANISHAD



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CHAPTER 1

SIKSA VALLI

12 Sections

34 Verses

ॐ शं नो मित्रः शं वरुणः ।
 शं नो भवत्वय्यमा ।
 शं न इन्द्रो बृहस्पतिः ।
 शं नो विष्णुरुक्रमः ।
 नमो ब्रह्मणे । नमस्ते वायो ।
 त्वमेव प्रत्यक्षं ब्रह्मासि ।
 त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि ।
 ऋतं वदिष्यामि । सत्यं वदिष्यामि ।
 तन्मामवतु । तद्वक्तारमवतु ।
 अवतु माम् । अवतु वक्तारम् ।
 ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥

Oṃ śaṃ no mitraḥ śaṃ varuṇaḥ ।
 śaṃ no bhavatvayamā ।
 śaṃ na indro bṛhaspatiḥ ।
 śaṃ no viṣṇururukramaḥ ।
 namo brahmaṇe । namaste vāyo ।
 tvameva pratyakṣaṃ brahmāsi ।
 tvāmeva pratyakṣaṃ brahma vadiṣyāmi ।
 ṛtaṃ vadiṣyāmi । satyaṃ vadiṣyāmi ।
 tanmāmavatu । tadvaktāramavatu ।
 avatu mām । avatu vaktāram ।
 Oṃ śāntiḥ śāntiḥ śāntiḥ ॥ 1 ॥

May Mitra be propitious to us. May Varuna bless us. May the blessings of Aryama be with us. May the grace of Indra and Brhaspati be upon us. May Visnu, the all-pervading (Wide-striding) be propitious to us. Salutations to Brahman. Salutations to Thee, O Vayu! Thou art the Visible Brahman. Thee alone shall I consider as the Visible Brahman. I shall declare: Thou art the "Right"; Thou art the "Good". May That protect me: may That protect the speaker. Please Protect me. Please Protect the Speaker. [1 - 1 - 1]

1 - 2 - 1

ॐ शीक्षां व्याख्यास्यामः । वर्णः स्वरः ।
मात्रा बलम् । साम सन्तानः । इत्युक्तः
शीक्षाध्यायः ॥ १ ॥

Oṃ śīkṣāṃ vyākhyāsyāmaḥ । varṇaḥ svaraḥ ।
mātrā balam । sāma santānaḥ । ityuktaḥ
śīkṣādhyāyaḥ ॥ 1॥

We shall now explain the science of Pronunciation. It consists of the sounds, accept or the pitch, quality or measure, the effort put in articulation, uniformity and continuity in Pronouncing the letters. Thus has been explained the lesson on Pronunciation. [1 - 2 - 1]

1 - 3 - 1

सह नौ यशः । सह नौ ब्रह्मवर्चसम् । अथातः
संहिताया उपनिषदम् व्याख्यास्यामः । पञ्चस्वधिकरणेषु ।
अधिलोकमधिज्यौतिषमधिविद्यमधिप्रजमध्यात्मम् ।
ता महासंहिता इत्याचक्षते ॥ १ ॥

saha nau yaśaḥ । saha nau brahmavarcasam । athātaḥ
saṃhitāyā upaniṣadam vyākhyāsyāmaḥ । pañcasvadhikaraṇeṣu ।
adhilokamadhijyautiṣamadhividyamadhiprajamadhyātmam ।
tā mahāsaṃhitā ityācakṣate ॥ १ ॥

The Pupils say, ‘May we both, teacher and disciple, have the glory and effulgence born of holy life and scriptural study’. The teacher say, ‘Now we shall explain the secret of teaching of conjunction’. This teaching is based on five perceptible Objects: a) Universe b) Luminaries c) Learning d) Progeny e) Body. These they call ‘the great combinations’ (or ‘Blending's’)[1 - 3 - 1]

1 - 3 - 2

अथाधिलोकम् । पृथिवी पूर्वरूपम् । द्यौरुत्तररूपम् ।
आकाशः सन्धिः । वायुः सन्धानम् । इत्यधिलोकम् ॥ २ ॥

athādhilokam | pṛthivī pūrvarūpam | dyauruttararūpam |
ākāśaḥ sandhiḥ | vāyuḥ sandhānam | ityadhilokam || 2 ||

The teaching concerning the universe is this : The earth is the prior form, the heaven (Firmament) is the posterior form; the atmosphere is the junction, air is the connection. Thus one should meditate upon the universe. [1 - 3 - 2]

1 - 3 - 3

अथाधिजौतिषम् । अग्निः पूर्वरूपम् । आदित्य उत्तररूपम् ।
आपः सन्धिः । वैद्युतः सन्धानम् । इत्यधिज्यौतिषम् ॥ ३ ॥

athādhijautiṣam | agniḥ pūrvarūpam | āditya uttararūpam |
āpaḥ sandhiḥ | vaidyutaḥ sandhānam | ityadhijyautiṣam || 3 ||

Now concerning the luminaries or meditations upon light; fire is the prior form, the sun is the posterior from; Water is the intermediate form and lightning is the connection. Thus one should meditate upon light. [1 - 3 - 3]

1 - 3 - 4

अथाधिविद्यम् । आचार्यः पूर्वरूपम् ।
अन्तेवास्युत्तररूपम् । विद्या सन्धिः ।
प्रवचनं संधानम् । इत्यधिविद्यम् ॥ ४ ॥

athādhividyam | ācāryaḥ pūrvarūpam |
antevāsyuttararūpam | vidyā sandhiḥ |
pravacanam saṁdhānam | ityadhividyam || 4 ||

Now concerning knowledge: The teacher is the prior form, the taught is the posterior form; Learning is the intermediate form and the instruction is the means of joining. Thus one should meditate upon learning. [1 - 3 - 4]

1 - 3 - 5

अथाधिप्रजम् । माता पूर्वरूपम् । पितोत्तररूपम् ।
प्रजा संधिः । प्रजननं संधानम् । इत्यधिप्रजम् ॥ 5 ॥

athādhiprajam | mātā pūrvarūpam | pitottararūpam |
prajā saṁdhiḥ | prajananam saṁdhānam | ityadhiprajam || 5 ||

Now concerning progeny: Mother is the prior form, father is the posterior form; Progeny is the junction and procreation is the connection. Thus one should meditate upon progeny. [1 - 3 - 5]

1 - 3 - 6

अथाध्यात्मम् । अधरा हनुः पूर्वरूपम् ।
उत्तरा हनुरुत्तररूपम् । वाक् संधिः ।
जिह्वा संधानम् । इत्यध्यात्मम् ॥ ६ ॥

athādhyātmam | adharā hanuḥ pūrvarūpam |
uttarā hanuruttararūpam | vāk saṁdhiḥ |
jihvā saṁdhānam | ityadhyātmam || 6 ||

What follows is concerning the individual or the body. The lower Jaw is the prior form, the upper Jaw the posterior form, speech the conjunction, the tongue the means of union Thus one should meditate upon oneself. [1 - 3 - 6]

1 - 3 - 7

इतीमा महासंहिताः य एवमेता महासंहिता
व्याख्याता वेद । संधीयते प्रजया पशुभिः ।
ब्रह्मवर्चसेनान्नाद्येन सुवर्ग्येण लोकेन ॥ ७ ॥

itīmā mahāsaṁhitāḥ ya evametā mahāsaṁhitā
vyākhyātā veda | saṁdhīyate prajāyā paśubhiḥ |
brahmavarcasenānnādyena suvargyeṇa lokena || 7 ||

These are called 'the great blending's'; he who understands them as expounded here, becomes united with progeny, cattle, food and the like and with the glory of the holy lustre, wealth and heavenly Joys. [1 - 3 - 7]

यश्छन्दसामृषभो विश्वरूपः ।
 छन्दोभ्योऽध्यमृतात् संबभूव ।
 स मेन्द्रो मेधया स्पृणोतु ।
 अमृतस्य देव धारणो भूयासम् शरीरं
 मे विचर्षणम् । जिह्वा मे मधुमत्तमा ।
 कर्णाभ्यां भूरि विश्रुवम् ।
 ब्रह्मणः कोशोऽसि मेधया पिहितः ।
 श्रुतं मे गोपाय ॥ १ ॥

yaśchandasāmṛṣabho viśvarūpaḥ |
 chandobhyo'dhyamṛtāt saṁbabhūva |
 sa mendro medhayā spr̥ṇotu |
 amṛtasya deva dhāraṇo bhūyāsam śarīraṁ
 me vicarṣaṇam | jihvā me madhumattamā |
 karṇābhyāṁ bhūri viśruvam |
 brahmaṇaḥ kośo'si medhayā pihitaḥ |
 śrutaṁ me gopāya || 1 ||

He whose form is manifold, who is pre-eminent among the sacred hymns of the Vedas and who has sprung up from the sacred hymns which are immortal; That Indra (Omkara) may fill me with intellectual vigour. O lord, May I become the possessor of the immortal revelations. May my body become able and active, my speech sweet and agreeable to the utmost. May I listen abundantly with my ears. Thus art the sheath of Brahman. May you preserve my learning. [1 - 4 - 1]

आवहन्ती वितन्वाना । कुर्वाणाऽचीरमात्मनः ।
 वासांसि मम गावश्च । अन्नपाने च सर्वदा ।
 ततो मे श्रियमावह । लोमशां पशुभिः
 सह स्वाहा आ मा यन्तु ब्रह्मचारिणः स्वाहा,
 वि मा"यन्तु ब्रह्मचारिणः स्वाहा,
 प्र मा"यन्तु ब्रह्मचारिणः स्वाहा,
 दमायन्तु ब्रह्मचारिणः स्वाहा,
 शमायन्तु ब्रह्मचारिणः स्वाहा ॥ २ ॥

āvahantī vitanvānā | kurvāṇā'cīramātmanah |
 vāsāṃsi mama gāvaśca | annapāne ca sarvadā |
 tato me śriyamāvaha | lomaśāṃ paśubhiḥ
 saha svāhā ā mā yantu brahmacāriṇaḥ svāhā,
 vi mā"yantu brahmacāriṇaḥ svāhā,
 pra mā"yantu brahmacāriṇaḥ svāhā,
 damāyantu brahmacāriṇaḥ svāhā
 śamāyantu brahmacāriṇaḥ svāhā || 2 ||

O lord, afterwards let prosperity be mine, consisting in hairy animals along with cattle. May fortune produce for me without delay and for all time, bringing continuously and in ever multiplying proportions, food and clothing and cattle. All along, may celibate student, thirsty to know, come to me. Svaha! May they come to me from distant Places and from all directions. May they come in large numbers. May the students, Anxious to gain the knowledge of Brahman, control their senses. May the students, anxious to live the knowledge of Brahman, be peaceful. Svaha! [1 - 4 - 2]

यशो जनेऽसानि स्वाहा । श्रेयान् वस्यसोऽसानि स्वाहा ।
 तं त्वा भग प्रविशानि स्वाहा ।
 स मा भग प्रविश स्वाहा । तस्मिन् त्सहस्रशाखे ।
 निभगाहं त्वयि मृजे स्वाहा ।
 यथाऽऽपः प्रवतायन्ति । यथा मासा अहर्जरम् ।
 एवं मां ब्रह्मचारिणः । धातरायन्तु सर्वतः स्वाहा ।
 प्रतिवेशोऽसि प्र मा भाहि प्र मा पद्यस्व ॥ ३ ॥

yaśo jane'sāni svāhā । śreyān vasyaso'sāni svāhā ।
 taṃ tvā bhaga praviśāni svāhā ।
 sa mā bhaga praviśa svāhā । tasmin sahasraśākhe ।
 nibhagā'haṃ tvayi mṛje svāhā ।
 yathā''paḥ pravatā''yanti । yathā māsā aharjaram ।
 evaṃ māṃ brahmacāriṇaḥ । dhātarāyantu sarvataḥ svāhā ।
 prativeśo'si pramābhāhi pramāpadyasva ॥ 3 ॥

May I become successful among the people. Svaha! May I become superior among the rich. Svaha! O lord of prosperity, May I enter into Thee. Svaha! Mayest Thou enter into me. In that self of Thine with a thousand branches, O Lord, may I purify myself from all sins. Svaha! As water flows downwards, as months fly into years, so too, O Creator, May students of Brahamvidya come to me from everywhere. Svaha! Thou art the refuge! Beam Upon me! Come to me! [1 - 4 - 3]

1 - 5 - 1

भूर्भुवः सुवरिति वा एतास्तिस्रो व्याहृतयः
तासामु ह स्मैतां चतुर्थीम् । माहाचमस्यः
प्रवेदयते । मह इति तत् ब्रह्म । स आत्मा ।
अङ्गान्यन्या देवताः ॥ १ ॥

bhūrbhuvaḥ suvariti vā etāstisro vyāhṛtayaḥ
tāsāmu ha smaitāṃ caturthīm | mākācamasyaḥ
pravedayate | maha iti tat brahma | sa ātmā |
aṅgānyanyā devatāḥ || 1 ||

Bhuh, Bhuvah, Suvah are the three short utterances of mystical significances. In addition to these, there is, the fourth one, Mahah, made known by the seer, Mahacamasya. That is Brahman. That is the body; Other gods are its limbs. [1 - 5 - 1]

1 - 5 - 2

भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् ।
सुवरित्यसौ लोकः । मह इत्यादित्यः ।
आदित्येन वाव सर्वे लोका महीयन्ते ॥ २ ॥

bhūriti vā ayaṃ lokaḥ | bhuva ityantarikṣam |
suvarityasau lokaḥ | maha ityādityaḥ |
ādityena vāva sarve lokā mahīyante || 2 ||

Bhuh is this world. Bhuvah is the sky. Suvah is the next world. Mahah is the sun. it is by the sun that all worlds are nourished. [1 - 5 - 2]

1 - 5 - 3

भूरिति वा अग्निः । भुव इति वायुः ।
सुवरित्यादित्यः । मह इति चन्द्रमाः ।
चन्द्रमसा वाव सर्वाणि ज्योतींषि महीयन्ते ॥ ३ ॥

bhūriti vā agniḥ | bhuva iti vāyuh |
suvarityādityaḥ | maha iti candramāḥ |
candramasā vāva sarvāṇi jyotīṃṣi mahīyante || 3 ||

Bhuh is fire. Bhuvah is air. Suvah is the sun. Mahah is the Moon. Indeed, it is by the moon that all vitalities thrive. [1 - 5 - 3]

1 - 5 - 4

भूरिति वा ऋचः । भुव इति सामानि । सुवरिति यजूंषि ।
मह इति ब्रह्म । ब्रह्मणा वाव सर्वे वेदा महीयन्ते ॥ ४ ॥

bhūriti vā ṛcaḥ | bhuva iti sāmāni | suvariti yajūṃṣi |
maha iti brahma | brahmaṇā vāva sarve vedā mahīyante || 4 ||

Bhuh is the Rk. Bhuvah is the Saman. Suvah is the Yajus. Mahah is the Brahman (As represented by the syllable Om). It is by the Brahman, indeed, that the Vedas thrive. [1 - 5 - 4]

1 - 5 - 5

भूरिति वै प्राणः । भुव इत्यपानः । सुवरिति व्यानः ।
मह इत्यन्नम् । अन्नेन वाव सर्वे प्राणा महीयन्ते ॥ ५ ॥

bhūriti vai prāṇaḥ | bhuva ityapānaḥ | suvariti vyānaḥ |
maha ityannam | annena vāva sarve prāṇā mahīyante || 5 ||

Bhuh is Prana. Bhuvah is apana. Suvah is Vyana. Mahah is food. Indeed, it is by food that the Pranas thrive. [1 - 5 - 5]

1 - 5 - 6

ता वा एताश्चतस्रश्चतुर्थ । चतस्रश्चतस्रो व्याहृतयः
ता यो वेद । स वेद ब्रह्म । सर्वेऽस्मै देवा
बलिमावहन्ति ॥ ६ ॥

tā vā etāścatasraścaturdha | catasraścatasro vyāhṛtayaḥ
tā yo veda | sa veda brahma | sarve'smai devā
balimāvahanti || 6 ||

These above mentioned four are themselves fourfold and the four Vyahrtis are each four in number. He, who knows these, knows Brahman. All the devas carry offerings unto Him. [1 - 5 - 6]

1 - 6 - 1

स य एषोऽन्तर्हृदय आकाशः ।
तस्मिन्नयं पुरुषो मनोमयः ।
अमृतो हिरण्मयः अन्तरेण तालुके ।
य एष स्तन इवावलंबते । सेन्द्रयोनिः ।
यत्रासौ केशान्तो विवर्तते । व्यपोह्य
शीर्षकपाले ॥ १ ॥

sa ya eṣo'ntarhṛdaya ākāśaḥ |
tasminnayaṃ puruṣo manomayaḥ |
amṛto hiraṇmayāḥ antareṇa tāluke |
ya eṣa stana ivāvalambate | sendrayoniḥ |
yatrāsau keśānto vivartate | vyapohya
śīrṣakapāle || 1 ||

Here in this space within the heart resides the intelligent, imperishable, effulgent 'Purusa' of 'Entity'. Between the Palates, that which hangs like nipple (The Uvula), That is the birthplace of Indra, where the root of hair is made to part, opening the skull in the centre. [1 - 6 - 1]

भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ ।
 सुवरित्यादित्ये । मह इति ब्रह्मणि ।
 आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् ।
 वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः ।
 एतत्ततो भवति । आकाशशरीरं ब्रह्म ।
 सत्यात्म प्राणारामं मन आनन्दम् ।
 शान्तिसमृद्धममृतम् इति प्राचीनयोग्योपास्व ॥ २ ॥

bhūrityagnau pratitiṣṭhati | bhuva iti vāyau |
 suvarityāditye | maha iti brahmaṇi |
 āpnoti svārājyam | āpnoti manasaspatim |
 vākpatiścakṣuṣpatiḥ | śrotrapatirvijñānapatiḥ |
 etattato bhavati | ākāśaśarīraṁ brahma |
 satyātma prāṇārāmaṁ mana ānandam |
 śāntisamṛddhamamṛtam iti prācīnayogyopāssva || 2 ||

With the word Bhuh, he stands in fire; in the air in the shape of Bhuvah; as Suvah in the sun; in the Brahman as Mahah. He obtains self-effulgence. He obtains Lordship over minds; he becomes the lord of speech, lord of the eyes. Lord of the ears, the Lord of knowledge. Then he becomes this Brahman, whose body is space, whose nature is truth, who sports in dynamic life Prana, whose mind is bliss, who is full of peace, who is immortal. Thus, oh descendant of the ancient Yoga culture, meditate. [1 - 6 - 2]

पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशाः ।
 अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि ।
 आप ओषधयो वनस्पतय आकाश आत्मा ।
 इत्यधिभूतम् अथाध्यात्मम् ।
 प्राणो व्यानोऽपान उदानः समानः ।
 चक्षुः श्रोत्रं मनो वाक् त्वक् ।
 चर्म मांसं स्नावाऽस्थि मज्जा एतदधिविधाय
 ऋषिरवोचत् । पाङ्क्तं वा इदं सर्वम् ।
 पाङ्क्तेनैव पाङ्क्तं स्पृणोतीति ॥ १ ॥

pṛthivyantarikṣaṃ dyaurdiśo'vāntaradiśāḥ |
 agnirvāyurādityaścandramā nakṣatrāṇi |
 āpa oṣadhayo vanaspataya ākāśa ātmā |
 ityadhibhūtam athādhyātmam |
 prāṇo vyāno'pāna udānaḥ samānaḥ |
 cakṣuḥ śrotraṃ mano vāk tvak |
 carma māṃsaṃ snāvā'sthi majjā etadadhividhāya
 ṛṣiravocat | pāṅktaṃ vā idaṃ sarvam |
 pāṅktenaiva pāṅktaṃ spr̥ṇotīti || 1 ||

The earth, the sky, the interspace (Antariksam), the heaven, the main quarters, the intermediate quarters; The fire, the air the sun, the moon and the stars; the waters, the herbs, the forest trees, the space and Atman – So far, regarding all living creatures and then come those regarding the soul (Adhyatmam) the Prana, the Vyana, the Apana, the Udana and the Samana; the eyes, the ears, the mind, the speech and the touch; the skin, the flesh, the muscles, the bones and the marrow. After analysing and determining these, the seer said, 'All this is Panktam or five fold or pentadic. The one set of five fold grouping sustains the other pentadic grouping'. [1 - 7 - 1]

ओमिति ब्रह्म । ओमितीदं सर्वम् ॥ १ ॥

omiti brahma | omitīdaṃ sarvam || 1 ||

The sacred sound Om is Brahman. All this is the syllable Om. [1 - 8 - 1]

ओमित्येतदनुकृतिर्ह स्म वा अप्यो श्रावयेत्याश्रावयन्ति ।
ओमिति सामानि गायन्ति । ॐ शोमिति शस्त्राणि
शंसन्ति । ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति ।
ओमिति ब्रह्मा प्रसौति । ओमित्यग्निहोत्रमनुजानाति ।
ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मोपाप्नवानीति ।
ब्रह्मैवोपाप्नोति ॥ २ ॥

omityetadanukṛtirha sma vā apyo śrāvayetyāśrāvayanti |
omiti sāmāni gāyanti | om̐ śomiti śastrāṇi śaṃsanti |
omityadhvaryuḥ pratigaraṃ pratigrṇāti |
omiti brahmā prasauti | omityagnihotramanujānāti |
omiti brāhmaṇaḥ pravakṣyannāha brahmopāpnavānīti |
brahmaivopāpnoti || 2 ||

It is widely known that Om is uttered to indicate consent. The Priest officiating at the sacrifice encourages his assistants with the words 'O Sravaya'. With the chanting of Om they start their singing of the Sama Verses; and with "Om Som" they recite the sastras; Adhvaryu Answers with the syllable, 'Om'. With 'Om' the chief priest, Brahma Expresses his assent. One permits the offering of Oblation to the fire with 'Om'. 'May I obtain the Brahman; with this determination, the brahmana says 'Om' before he begins to recite the Veda; and he does obtain the Brahman. [1 - 8 - 2]

ऋतं च स्वाध्यायप्रवचने च ।
 सत्यं च स्वाध्यायप्रवचने च ।
 तपश्च स्वाध्यायप्रवचने च ।
 दमश्च स्वाध्यायप्रवचने च ।
 शमश्च स्वाध्यायप्रवचने च ।
 अग्नयश्च स्वाध्यायप्रवचने च ।
 अग्निहोत्रं च स्वाध्यायप्रवचने च ।
 अतिथयश्च स्वाध्यायप्रवचने च ।
 मानुषं च स्वाध्यायप्रवचने च ।
 प्रजा च स्वाध्यायप्रवचने च ।
 प्रजनश्च स्वाध्यायप्रवचने च ।
 प्रजातिश्च स्वाध्यायप्रवचने च सत्यमिति
 सत्यवचा राथीतरः । तप इति तपोनित्यः
 पौरुशिष्टिः । स्वाध्यायप्रवचने एवेति
 नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः ॥ १ ॥

ṛtaṃ ca svādhyāyapracācane ca |
 satyaṃ ca svādhyāyapracācane ca |
 tapaśca svādhyāyapracācane ca |
 damaśca svādhyāyapracācane ca |
 śamaśca svādhyāyapracācane ca |
 agnayaśca svādhyāyapracācane ca |
 agnihotraṃ ca svādhyāyapracācane ca |
 atithayaśca svādhyāyapracācane ca |
 mānuṣaṃ ca svādhyāyapracācane ca |
 prajā ca svādhyāyapracācane ca |
 prajānaśca svādhyāyapracācane ca |
 prajātiśca svādhyāyapracācane ca satyamiti
 satyavacā rāthītarah | tapa iti taponityah
 pauruśiṣṭiḥ | svādhyāyapracācane eveti
 nāko maudgalyah | taddhi tapastaddhi tapaḥ || 1 ||

The Practice of what is right and proper, as fixed by the scriptural texts, is to be done along with reading the texts oneself and propagating the truths of the same. “Truth”, meaning practicing in life what is understood to be right and proper, is to be pursued along with regular studies and preaching, penance, study and preaching; control of the senses, study and preaching; tranquility, study and preaching; the ‘Maintenance of fire’, study and preaching; offering of oblations in fire sacrifice, study and preaching of the Vedas; serving the guests, study and preaching; the performance of duties towards man, study and preaching; duties towards children, study and preaching of the Vedas; Procreation, study and preaching; propagation of the race, study and preaching ; all these are things to be practiced sincerely. Satyavaca, son of Rathitara, holds that truth alone is to be strictly practiced. Taponitya, son of Purusista declares That penance alone is to be practiced. Naka, son of Mudgala, holds the view that the study and preaching of the Vedas alone is to be practiced; that verily, is penance; aye that is penance. [1 - 9 - 1]

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।
 ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।
 द्रविणं सवर्चसम् । सुमेध अमृतोक्षितः ।
 इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

aham vṛkṣasya rerivā | kīrtiḥ pṛṣṭhaṁ gireriva |
 ūrdhvapavitro vājinīva svamṛtamasmi |
 draviṇaṁ savarcasam | sumedha amṛtokṣitaḥ |
 iti triśaṅkorvedānuvacanam || 1 ||

“I am the stimulator in the tree of universe. My fame (Glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and Undecaying am I this is the sacred recitation of Trisanku, after he realised the Truth. [1 - 10 - 1]

वेदमनूच्याचार्यो'न्तेवामिनमनुशास्ति
 सत्यं वद । धर्मं चर स्वाध्यायान्मा
 प्रमदः । आचार्याय प्रियं धनमाहृत्य
 प्रजातन्तुं मा व्यवच्छेत्सीः ।
 सत्यान्न प्रमदितव्यम् ।
 धर्मान्न प्रमदितव्यम् । कुशलान्न
 प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् ।
 स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥ १ ॥

vedamanūcyācāryo'ntevāminamanuśāsti
 satyaṃ vada | dharmam cara svādhyāyānmā
 pramadaḥ | ācāryāya priyaṃ dhanamāhṛtya
 prajātantuṃ mā vyavacchetsiḥ |
 satyānna pramaditavyam |
 dharmānna pramaditavyam | kuśalānna
 pramaditavyam | bhūtyai na pramaditavyam |
 svādhyāyapravacanābhyāṃ na pramaditavyam || 1 ||

Having taught the Vedas, the preceptor enjoins the pupils 'speak the truth, do you duty, never swerve from the study of the Vedas, do not cut off the line of descendants in your family, after giving the preceptor the fee he desires;. Never err from truth, never fall from duty, never overlook your own welfare, never neglect your prosperity and never neglect the study and the propagation of the Vedas'. [1 - 11 - 1]

1 - 11 - 2

देवपितृकार्याभ्यां न प्रमदितव्यम्
मातृदेवो भव । पितृदेवो भव ।
आचार्यदेवो भव । अतिथिदेवो भव ॥ २ ॥

devapitṛkāryābhyāṃ na pramaditavyam
mātr̥devo bhava | pitṛdevo bhava |
ācāryadevo bhava | atithidevo bhava || 2 ||

Never swerve from your duties towards gods and towards the departed 'Souls' (Manes). May the mother be, to thee, a god. May the father be, to thee, a god. May the preceptor be, to thee, a god. May the guest be, to thee, a god. [1 - 11 - 2]

1 - 11 - 3

यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि
यान्यस्माकं सुचरितानि । तानि त्वयोपास्यानि । नो इतराणि ॥ ३ ॥

yānyanavadyāni karmāṇi | tāni sevitavyāni | no itarāṇi
yānyasmākaṃ sucaritāni | tāni tvayopāsyāni | no itarāṇi || 3 ||

Let only the actions that are free from blemishes be done, and not others. You must follow only those virtuous actions which are irreproachable, and not others. [1 - 11 - 3]

1 - 11 - 4

ये के चार्मच्छेयांसो ब्राह्मणाः ।

तेषां त्वयाऽऽसने न प्रश्वसितव्यम् ॥ ४ ॥

ye ke cārmacchreyāṃso brāhmaṇāḥ |

teṣāṃ tvayā'sane na praśvasitavyam || 4 ||

You must not even breathe a word when those, who are more distinguished than you, are in discussion on spiritual matters (or, you must offer a seat to superiors and worship them with acts of reverence and love).[1 - 11 - 4]

1 - 11 - 5

श्रद्धया देयम् । अश्रद्धयाऽदेयम् । श्रिया देयम् ।

ह्रिया देयम् । भिया देयम् । संविदा देयम् ॥ ५ ॥

śraddhayā deyam | aśraddhayā'deyam | śriyā deyam |

hriyā deyam | bhiyā deyam | saṃvidā deyam || 5 ||

Gifts should be given with faith; they should never be given without faith; they should be given in plenty, with modesty and with sympathy. Let there be also agreement in opinion (Or friendly feelings) when gifts are offered. [1 - 11 - 5]

1 - 11 - 6

अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् ।
ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः ।
अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् ।
तथा तत्र वर्तेथाः ॥ ६ ॥

atha yadi te karmavicikitsā vā vṛttavicikitsā vā syāt |
ye tatra brāhmaṇāḥ saṃmarśinaḥ | yuktā āyuktāḥ |
alūkṣā dharmakāmāḥ syuḥ | yathā te tatra varteran |
tathā tatra vartethāḥ || 6 ||

Now, if there should arise any doubt regarding your acts or any uncertainty in respect of your conduct in life, you should act in those matters exactly as those Brahmanas who are present there, who are thoughtful, religious (Experienced), not set on by others, not cruel (I.e.gentle) and are devoted to Dharma. [1 - 11 - 6]

1 - 11 - 7

अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः संमर्शिनः ।
युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः ।
यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः ॥ ७ ॥

athābhyākhyāteṣu | ye tatra brāhmaṇāḥ saṃmarśinaḥ |
yuktā āyuktāḥ | alūkṣā dharmakāmāḥ syuḥ |
yathā te tatra varteran | tathā tatra vartethāḥ || 7 ||

And now with regard to those who are falsely accused of some crime; you should rule yourself exactly in the same manner as do the brahmanas who are present there, who are thoughtful and religious, not set on by others, not cruel, and are devoted to dharma. [1 - 11 - 7]

एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् ।
 एतदनुशासनम् । एवमुपासितव्यम् । एवमु
 चैतदुपास्यम् ॥ ८ ॥

eṣa ādeśaḥ | eṣa upadeśaḥ | eṣā vedopaniṣat |
 etadanuśāsanam | evamupāsitavyam | evamu
 caitadupāsyam || 8 ||

This is the command. This is the teaching. This is the secret of the Vedas. This is the commandment. This should be observed. Verily, having understood this fully, one must act in the way taught above, continuously till the last and not otherwise. [1 - 11 - 8]

शं नो मित्रः शं वरुणः । शं नो भवत्वयमा ।
 शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः ।
 नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं
 ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावादिषम् ।
 ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् ।
 तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् ।
 ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥

śaṃ no mitraḥ śaṃ varuṇaḥ | śaṃ no bhavatvaryamā |
 śaṃ na indro bṛhaspatiḥ | śaṃ no viṣṇururukramaḥ |
 namo brahmaṇe | namaste vāyo | tvameva pratyakṣam
 brahmāsi | tvāmeva pratyakṣam brahmāvādiṣam |
 ṛtamavādiṣam | satyamavādiṣam | tanmāmāvīt |
 tadvaktāramāvīt | āvīnmām | āvīdvaktāram |
 om śāntiḥ śāntiḥ śāntiḥ || 1 ||

May the Mitra (Sun) be good to us. May varuna be good to us. May Aryama be good to us. May Indra and Brhaspati be good to us. May the all-pervading Visnu be good to us. Prostrations to the Brahman. Prostration to thee, O Vayu, Thou, indeed, art the visible Brahman, thee I have declared the 'right'. Thee I have declared the 'Good'. That has protected me. That has protected the teacher. [1 - 12 - 1]



CHAPTER 2

BRAHMANANDA VALLI

9 Sections

33 Verses

2 - 1 - 1

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
 सत्यं ज्ञानमनन्तं ब्रह्म ।
 यो वेद निहितं गुहायां परमे व्योमन् ।
 सोऽश्नुते सर्वान् कामान्सह ।
 ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmaavidāpnoti param | tadeṣā'bhuktā |
 satyaṃ jñānamanantaṃ brahma |
 yo veda nihitaṃ guhāyāṃ parame vyoman |
 so'snute sarvān kāmānsaha |
 brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

2 - 1 - 2

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
 आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
 अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
 ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |
 ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
 adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
 oṣadhībhyo'nnam | annāt puruṣaḥ || 2 ||

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः ।
 अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः ।
 अयमात्मा । इदं पुच्छं प्रतिष्ठा ।
 तदप्येष श्लोको भवति ॥ ३ ॥

sa vā eṣa puruṣo'nnarasamayaḥ । tasyedameva śiraḥ ।
 ayam dakṣiṇaḥ pakṣaḥ । ayamuttaraḥ pakṣaḥ ।
 ayamātmā । idaṃ pucchaṃ pratiṣṭhā ।
 tadapyeṣa śloko bhavati ॥ 3 ॥

He indeed is this man consisting of the essence of food. This is his head. This is his right wing. This is his left wing (side). This is his trunk. This is hind part forming his support and foundation. About this also is the following Vaidika Verse. [2 - 1 - 3]

अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीं श्रिताः ।
 अथो अन्नेनैव जीवन्ति । अथैनदपि यन्त्यन्ततः ।
 अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वाषधमुच्यते ।
 सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते ।
 अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वाषधमुच्यते ।
 अन्नाद् भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते ।
 अद्यतेऽति च भूतानि । तस्मादन्नं तदुच्यत इति ॥ १ ॥

annādvai prajāḥ prajāyante | yāḥ kāśca pṛthivīm śritāḥ |
 atho annenaiva jīvanti | athainadapi yantyantataḥ |
 annam hi bhūtānām jyeṣṭham | tasmāt sarvaṣadhamucyate |
 sarvaṁ vai te'nnamāpnuvanti | ye'nnam brahmopāsate |
 annam hi bhūtānām jyeṣṭham | tasmāt sarvaṣadhamucyate |
 annād bhūtāni jāyante | jātānyannena vardhante |
 adyate'tti ca bhūtāni | tasmādannam taducyata iti || 1 ||

All beings that exist on earth are born of food. They, thereafter, live by food; again, they ultimately go back to it and merge to become food. So, verily, food is the eldest of all the creatures. On that ground it is called the medicament for all. Those who meditate on Brahman as food, indeed obtain all food. From food all beings are born, Having been born, they grow by (Consuming) food. Food is that which is eaten by the beings and also that which in the end eats them; therefore, food is called annam. [2 - 2 - 1]

तस्माद्वा एतस्मादन्नरसमयात् अन्योऽन्तर
 आत्मा प्राणमयः । तेनैष पूर्णः ।
 स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
 अन्वयं पुरुषविधः । तस्य प्राण एव शिरः ।
 व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः ।
 आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा तदप्येष
 शलोको भवति ॥ २ ॥

tasmādvā etasmādannarasamayāt anyo'ntara
 ātmā prāṇamayaḥ | tenaiṣa pūrṇaḥ |
 sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |
 anvayaṃ puruṣavidhaḥ | tasya prāṇa eva śiraḥ |
 vyāno dakṣiṇaḥ pakṣaḥ | apāna uttaraḥ pakṣaḥ |
 ākāśa ātmā | pṛthivī pucchaṃ pratiṣṭhā tadapyeṣa
 śloko bhavati || 2 ||

Other than that (soul) made up of the essence of food there is an inner soul (Sheath) made of the Prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, Prana is the head, Vyana is the right side, Apnana the left side, Akasa is the trunk, earth is the tail or the support about this also there is the following Vaidika Verse. [2 - 2 - 2]

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये ।
 प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते ।
 सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते ।
 प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यत इति ॥ १ ॥

prāṇaṃ devā anu prāṇanti | manuṣyāḥ paśavaśca ye |
 prāṇo hi bhūtānāmāyuh | tasmāt sarvāyusamucyate |
 sarvameva ta āyuryanti | ye prāṇaṃ brahmopāsate |
 prāṇo hi bhūtānāmāyuh | tasmāt sarvāyusamucyata iti || 1 ||

Through Prana, the gods (Indriyas) live and so also do men and the animal kingdom. Prana is verily the life of beings. Therefore, it is called the universal life or the life of all. Those who meditate on Brahman as Prana come to live the full span of their life. Prana verily is the life of beings. Therefore, it is called universal life or the life of all. [2 - 3 - 1]

तस्यैष एव शारीर आत्मा । यः पूर्वस्य तस्माद्वा
 एतस्मात् प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः ।
 तेनैष पूर्णः स वा एष पुरुषविध एव ।
 तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
 तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः ।
 सामोत्तरः पक्षः । आदेश आत्मा ।
 अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा
 तदप्येष श्लोको भवति ॥ २ ॥

tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya tasmādvā
 etasmāt prāṇamayāt | anyo'ntara ātmā manomayaḥ |
 tenaiṣa pūrṇaḥ sa vā eṣa puruṣavidha eva |
 tasya puruṣavidhatām | anvayaṁ puruṣavidhaḥ |
 tasya yajureva śiraḥ | ṛgdakṣiṇaḥ pakṣaḥ |
 sāmottaraḥ pakṣaḥ | ādeśa ātmā |
 atharvāṅgiraṣaḥ pucchaṁ pratiṣṭhā
 tadapyeṣa śloko bhavati || 2 ||

Of that former (Annamaya), this Pranamaya is the Atman. Different from this Pranamaya – Self made up of the Pranas, there is another self constituted of the mind. With that self made of mind, the Pranamaya is full. This also is of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is the right side, Saman is the left side, the scriptural injunction (Adesa) is the trunk and the group of hymns of Atharva-Vada is the tail and the support. There is the following Vaidika Verse about it. [2 - 3 - 2]

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
 आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
 तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
 ānandaṃ brahmaṇo vidvān | na bibheti kadācaneti
 tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.
 [2 - 4 - 1]

तस्माद्वा एतस्मान्मनोमयात् ।
 अन्योऽन्तर आत्मा विज्ञानमयः ।
 तेनैष पूर्णः स वा एष पुरुषविध एव ।
 तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
 तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः ।
 सामोत्तरः पक्षः । आदेश आत्मा ।
 अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा तदप्येष
 श्लोको भवति ॥ २ ॥

tasmādvā etasmānmanomayāt |
 anyo'ntara ātmā vijñānamayaḥ |
 tenaiṣa pūrṇaḥ sa vā eṣa puruṣavidha eva |
 tasya puruṣavidhatām | anvayaṃ puruṣavidhaḥ |
 tasya yajureva śiraḥ | ṛgdakṣiṇaḥ pakṣaḥ |
 sāmottaraḥ pakṣaḥ | ādeśa ātmā |
 atharvāṅgirasah pucchaṃ pratiṣṭhā tadapyeṣa
 śloko bhavati || 2 ||

Different from that made up of mind (Manas) is another inner soul made up of intelligence (Vijnana) and by that this (Manomaya-self) is filled. It also has the shape of Man. According to the human shape of the Previous, is the human shape of this one. Faith (Sraddha) is its head, righteousness (rtam) its right side, truth (Satyam) Its left side, Yoga is the trunk and total intellect (Mahah) is the tail and the Support. There is this following Vaidika Verse about it.
 [2 - 4 - 2]

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च ।
 विज्ञानं देवाः सर्वे । ब्रह्म ज्येष्ठमुपासते ।
 विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति ।
 शरीरे पाप्मनो हित्वा । सर्वान् कामान्समश्नुत इति ॥ १ ॥

vijñānaṃ yajñaṃ tanute | karmāṇi tanute'pi ca |
 vijñānaṃ devāḥ sarve | brahma jyeṣṭhamupāsate |
 vijñānaṃ brahma cedveda | tasmāccenna pramādyati |
 śarīre pāpmano hitvā | sarvān kāmānsamaśnuta iti || 1 ||

Knowledge performs the sacrifices and it is the real agent of all the physical activities. All the 'Gods' worship knowledge as Brahman, the eldest. If a man knows knowledge as Brahman and if he does not swerve from it, he attains all desires and comes to abandon all the sins in the body. [2 - 5 - 1]

तस्यैष एव शारीर आत्मा ।

यः पूर्वस्य तस्माद्वा एतस्माद्विज्ञानमयात् ।

अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः

स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।

अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।

मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।

आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा तदप्येष

श्लोको भवति ॥ २ ॥

tasyaiṣa eva śārīra ātmā |

yaḥ pūrvasya tasmādvā etasmādvijñānamayāt |

anyo'ntara ātmā'nandamayaḥ | tenaiṣa pūrṇaḥ

sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |

anvayaṁ puruṣavidhaḥ | tasya priyameva śiraḥ |

modo dakṣiṇaḥ pakṣaḥ | pramoda uttaraḥ pakṣaḥ |

ānanda ātmā | brahma pucchaṁ pratiṣṭhā tadapyeṣa

śloko bhavati || 2 ||

Of that, of the former, this one verily is the embodied self. Different from this self made up of intellect (Vijnanamaya) is another self within, formed of bliss (Anandamaya). By this, that is filled (By Anandamaya the Vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, Joy (Priya) is the right side, Rejoicing (Moda) is the left side, and bliss (Pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika Verse about it. [2 - 5 - 2]

2 - 6 - 1

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।
अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो
विदुरिति तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

asanneva sa bhavati | asadbrahmeti veda cet |
asti brahmeti cedveda | santamenam tato
viduriti tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

If he knows Brahman as non-existent, he becomes himself non-existent. If he knows Brahman as existent, then (They) the world knows him to be existent. Of the former (Anandamaya Kosa), the self is the essence. [2 - 6 - 1]

2 - 6 - 2

अथातोऽनुप्रश्नाः । उताविद्वानमुं लोकं प्रेत्य ।
कश्चन गच्छती, आहो विद्वानमुं लोकं प्रेत्य
कश्चित्समश्नुता ३ उ ॥ 2 ॥

athāto'nupraśnāḥ | utāvidvānamuṃ lokaṃ pretya |
kaścana gacchatī, āho vidvānamuṃ lokaṃ pretya
kaścitsamaśnutā 3 u || 2 ||

Thereupon arise the following questions: Does the ignorant, Leaving this world, go There? Or, does the knower, leaving this world, Obtain That? [2 - 6 - 2]

सोऽकामयत । बहु स्यां प्रजायेयेति तत् सृष्ट्वा ।
तदेवानुप्राविशत् तदनुप्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च
सत्यमभवत् । यदिदं किञ्च ।
तत्सत्यमित्याचक्षते तदप्येष श्लोको भवति ॥ ३ ॥

so'kāmayata | bahu syāṃ prajāyeyeti tat sṛṣṭvā |
tadevānuprāviśat tadanupraviśya | sacca tyaccābhavat |
niruktaṃ cāniruktaṃ ca | nilayanaṃ cānilayanaṃ ca |
vijñānaṃ cāvijñānaṃ ca | satyaṃ cānṛtaṃ ca
satyamabhavat | yadidaṃ kiñca |
tatsatyamityācakṣate tadapyeṣa śloko bhavati || 3 ||

He desired, “I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He become the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

2 - 7 - 1

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

asadvā idamagra āsīt | tato vai sadajāyata |
tadātmānaṃ svayamakuruta |
tasmāttatsukṛtamucyata iti || 1 ||

In the beginning was verily this non-existence. From that the existent was born. That created itself by itself. Therefore, it is called the self-made or the well made. [2 - 7 - 1]

2 - 7 - 2

यद्वै तत् सुकृतम् । रसो वै सः ।
रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति को
ह्येवान्यात्कः प्राण्यात् । यदेष आकाश आनन्दो
न स्यात् । एष ह्येवाऽऽनन्दयाति ॥ २ ॥

yadvai tat sukṛtam | raso vai saḥ |
rasaṃ hyevāyaṃ labdhvā"nandī bhavati ko
hyevānyātkāḥ prāṇyāt | yadeṣa ākāśa ānando
na syāt | eṣa hyevā"nandayāti || 2 ||

This which was self-made... That is taste(Joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this Joy were not there in the cavity of the heart:? This Brahman itself brings us Joy. [2 - 7 - 2]

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadr̥śye'nātmye'nirukte'nilayane'bhayam
pratiṣṭhām vindate | atha so'bhayam gato bhavati

yadā hyevaiṣa etasminnudaramantaram kurute |

atha tasya bhayam bhavati tattveva bhayam

viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः ।

bhīṣā'smādvātaḥ pavate | bhīṣodeti sūryaḥ |

भीषाऽस्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ॥ १ ॥

bhīṣā'smādagniścendraśca | mṛtyurdhāvati pañcama iti || 1 ||

Through fear of Him blows the wind. Through fear of Him rises the sun. Through fear of Him again fire and moon and lastly, the fifth, death proceed to their respective duties. [2 - 8 - 1]

सैषाऽऽनन्दस्य मीमाम्सा भवति
 युवा स्यात्साधुयुवाऽध्यायकः ।
 आशिष्ठो दृढिष्ठो बलिष्ठः ।
 तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा
 स्यात् । स एको मानुष आनन्दः
 ते ये शतं मानुषा आनन्दाः ।
 स एको मनुष्यगन्धर्वाणामानन्दः ।
 श्रोत्रियस्य चाकामहतस्य ॥ २ ॥

saiṣā''nandasya mīmāṃsā bhavati
 yuvā syātsādhuyuvā'dhyāyakaḥ ।
 āśiṣṭho dṛḍhiṣṭho baliṣṭhaḥ ।
 tasyeyam pṛthivī sarvā vittasya pūrṇā
 syāt । sa eko mānuṣa ānandaḥ
 te ye śataṃ mānuṣā ānandāḥ ।
 sa eko manuṣyagandharvāṇāmānandaḥ ।
 śrotriyasya cākāmahatasya ॥ 2 ॥

The following is the enquiry concerning the bliss (Brahmananda Rasa). Suppose there be a youth, Good, well Versed in the scriptures, well disciplined, resolute and very strong; to him belongs all this earth full of wealth. This is one Unit of human bliss. This (Unit of bliss) of man multiplied hundredfold is the bliss of human Gandharvas and this is also the bliss of one well versed in the Vedas and who is free from desires. [2 - 8 - 2]

2 - 8 - 3

ते ये शतं मनुष्यगन्धर्वाणामानन्दाः ।
स एको देवगन्धर्वाणामानन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ ३ ॥

te ye śataṃ manuṣyagandharvāṇāmānandāḥ ।
sa eko devagandharvāṇāmānandāḥ ।
śrotriyasya cākāmahatasya ॥ ३ ॥

A Hundredfold of the bliss of the human Gandharvas is the unit of measure of the bliss of the celestial Gandharvas. This is the same as the bliss of one who is well versed in the Vedas and who is free from all desires. [2 - 8 - 3]

2 - 8 - 4

ते ये शतं देवगन्धर्वाणामानन्दाः ।
स एकः पितॄणां चिरलोकलोकानामानन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ १ ॥

te ye śataṃ devagandharvāṇāmānandāḥ ।
sa ekaḥ pitṛṇāṃ ciralokalokānāmānandāḥ ।
śrotriyasya cākāmahatasya ॥ १ ॥

A hundredfold the bliss of the celestial Gandharvas is the Unit of Joy of the Manes, whose continues for long. The same is the Joy expressed by one well versed in the Vedas and who is free from desires. [2 - 8 - 4]

2 - 8 - 5

ते ये शतं पितॄणां चिरलोकलोकानामानन्दाः ।
स एक आजानजानां देवानामानन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ ५ ॥

te ye śataṃ pitṛṇāṃ ciralokalokānāmānandāḥ ।
sa eka ājānajānāṃ devānāmānandāḥ ।
śrotriyasya cākāmahatasya ॥ 5 ॥

This joy of the manes, whose worlds are relatively immortal multiplied a hundredfold is one unit of Joy of the Ajanaja gods born in the Deva Loka and it is also the Joy of a Srotriya free from desires. [2 - 8 - 5]

2 - 8 - 6

ते ये शतं आजानजानां देवानामानन्दाः ।
स एकः कर्मदेवानां देवानामानन्दः ।
ये कर्मणा देवानपियन्ति ।
श्रोत्रियस्य चाकामहतस्य ॥ ६ ॥

te ye śataṃ ājānajānāṃ devānāmānandāḥ ।
sa ekaḥ karmadevānāṃ devānāmānandāḥ ।
ye karmaṇā devānapiyanti ।
śrotriyasya cākāmahatasya ॥ 6 ॥

This Joy of the Gods born in the deva Loka multiplied a hundredfold is a unit of Joy of the gods (karma Devas) who have become so by their special Karmas and it is also the Joy of a Srotriya, free from desires. [2 - 8 - 6]

2 - 8 - 7

ते ये शतं कर्मदेवानां देवानामानन्दाः ।
 स एको देवानामानन्दः ।
 श्रोत्रियस्य चाकामहतस्य ॥ ७ ॥

te ye śataṃ karmadevānāṃ devānāmānandāḥ |
 sa eko devānāmānandaḥ |
 śrotriyaśya cākāmahatasya || 7 ||

A hundred times this joy of the gods (Karma Devas) who have become so by their special Karmas is a unit of Joy of the gods (Office bearers) and it is also the measure of the bliss of the Srotriya who has transcended all his desires. [2 - 8 - 7]

2 - 8 - 8

ते ये शतं देवानामानन्दाः ।
 स एक इन्द्रस्याऽऽनन्दः ।
 श्रोत्रियस्य चाकामहतस्य ॥ ८ ॥

te ye śataṃ devānāmānandāḥ |
 sa eka indrasya'ā'nandaḥ |
 śrotriyaśya cākāmahatasya || 8 ||

One hundred measures of the happiness of the gods (office bearers) is the simple unit of joy of Indra and it is also the measure of the bliss of the Srotriya who has transcended all his desires. [2 - 8 - 8]

2 - 8 - 9

ते ये शतमिन्द्रस्याऽऽनन्दाः ।
स एको बृहस्पतेरानन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ ९ ॥

te ye śatamindrasyā''nandāḥ ।
sa eko bṛhaspaterānandaḥ ।
śrotriyasya cākāmahatasya ॥ 9 ॥

A hundredfold the bliss of Indra is the unit of Joy of Brhaspati and it is also equal to the bliss of a Srotriya who is devoid of all desires. [2 - 8 - 9]

2 - 8 - 10

ते ये शतं बृहस्पतेरानन्दाः ।
स एकः प्रजापतेरानन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ १० ॥

te ye śataṃ bṛhaspaterānandāḥ ।
sa ekaḥ prajāpaterānandaḥ ।
śrotriyasya cākāmahatasya ॥ 10 ॥

A hundredfold the bliss of a Brhaspati is the unit of measure of the bliss of Prajapati and it also gives us a measure of the bliss enjoyed by a Srotriya who has no Desires.[2 - 8 - 10]

2 - 8 - 11

ते ये शतं प्रजापतेरानन्दाः ।
स एको ब्रह्मण आनन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ ११ ॥

te ye śataṃ prajāpaterānandāḥ |
sa eko brahmaṇa ānandaḥ |
śrotriyaśya cākāmahatasya || 11 ||

A Hundredfold the bliss of Prajapati is the unit of measure of the Bliss of Brahman, which is in no way greater than the bliss of one who is a Srotriya and who, in his experience of the Reality, is devoid of all other desires. [2 - 8 - 11]

2 - 8 - 12

स यश्चायं पुरुषे । यश्चासावादित्ये ।
स एकः स य एवंवित् । अस्माल्लोकात् प्रेत्य ।
एतमन्नमयमात्मानमुपसङ्क्रामति ।
एतं प्राणमयमात्मानमुपसङ्क्रामति ।
एतं मनोमयमात्मानमुपसङ्क्रामति ।
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
एतमानन्दमयमात्मानमुपसङ्क्रामति
तदप्येष श्लोको भवति ॥ ११ ॥

sa yaścāyaṃ puruṣe | yaścāsāvāditye |
sa ekaḥ sa ya evaṃvit | asmāllokāt pretya |
etamannamayamātmānamupasaṅkrāmati |
etaṃ prāṇamayamātmānamupasaṅkrāmati |
etaṃ manomayamātmānamupasaṅkrāmati |
etaṃ vijñānamayamātmānamupasaṅkrāmati |
etamānandamayamātmānamupasaṅkrāmati
tadapyeṣa śloko bhavati || 12 ||

The reality in the core of man and the reality which is in the sun are one. He who knows this, on Leaving from this world, first attains the Atman made of food, next the Atman made of Prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... Regarding this there is the following Vaidika Verse. [2 - 8 - 12]

2 - 9 - 1

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |

ānandaṃ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

He who knows the bliss of Brahman, from which all words return without reaching it, Together with the mind, is no more afraid of Anything. [2 - 9 - 1]

2 - 9 - 2

एतं ह वाव न तपति ।

किमहं साधु नाकरवम् ।

किमहं पापमकरवमिति

स य एवं विद्वानेते आत्मानं स्पृणुते

उभे ह्येवैष एते आत्मानं स्पृणुते ॥ २ ॥

etaṃ ha vāva na tapati |

kimahaṃ sādhu nākaravam |

kimahaṃ pāpamakaravamiti

sa ya evaṃ vidvānete ātmānaṃ spṛṇute

ubhe hyevaiṣa ete ātmānaṃ spṛṇute

ya evaṃ veda || 2 ||

Such thoughts ‘Why have I not done what is good? Why have I committed a sin?’ certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [2 - 9 - 2]

ॐ सह नाववतु । सह नौ भुनक्तु ।

सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु

मा विद्विषावहै । ॐ शान्तिः शान्तिः शान्तिः ॥ ३ ॥

om saha nāvavatu | saha nau bhunaktu |

saha vīryaṃ karavāvahai | tejasvi nāvadhītamastu

mā vidviṣāvahai | om śāntiḥ śāntiḥ śāntiḥ || 3 ||

Om. May he protect us both. May He help us both to enjoy the fruits of the Scriptural study. May we both exert together to find the true meaning of the Sacred text. May our studies make us brilliant. May we never quarrel with each other. [2 - 9 - 3]



CHAPTER 3

BHRIGU VALLI

10 Sections

17 Verses

3 - 1 - 1

भृगुर्वै वारुणिः । वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति तस्मा एतत्प्रोवाच ।
अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति ॥ १ ॥

bhṛgurvai vāruṇiḥ | varuṇaṃ pitaramupasasāra |
adhīhi bhagavo brahmeti tasmā etatprovāca |
annaṃ prāṇaṃ cakṣuḥ śrotraṃ mano vācamiti || 1 ||

Bhrgu, the well known son of Varuna, Approached his father, Varuna and requested, “O Revered Sir, teach me Brahman”. Varuna said, thus, to him (Bhrgu), “Food, Prana, the eyes, the ears, the mind and the speech are Brahman”. [3 - 1 - 1]

3 - 1 - 2

तं होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

taṃ hovāca | yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyabhisamviśanti |
tadvijijñāsasva | tadbrahmeti sa tapo'tapyata
sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

अन्नं ब्रह्मेति व्यजानात् ।
 अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते ।
 अन्नेन जातानि जीवन्ति । अन्नं
 प्रयन्त्यभिसंविशन्तीति तद्विज्ञाय ।
 पुनरेव वरुणं पितरमुपससार ।
 अधीहि भगवो ब्रह्मेति तं होवाच ।
 तपसा ब्रह्म विजिज्ञासस्व ।
 तपो ब्रह्मेति स तपोऽतप्यत
 स तपस्तप्त्वा ॥ १ ॥

annaṃ brahmeti vyajānāt |
 annāddhyeva khalvimāni bhutāni jāyante |
 annena jātāni jīvanti | annaṃ
 prayantyaḥhisamviśantīti tadvijñāya |
 punareva varuṇaṃ pitaramupasasāra |
 adhīhi bhagavo brahmeti taṃ hovāca |
 tapasā brahma vijijñāśasva |
 tapo brahmeti sa tapo'tapyata
 sa tapastaptvā || 1 ||

Bhrgu learnt that food is Brahman because it is from food that all these beings are born; by food, when born, do they live and having departed, into food they enter. Having known that, he approached his father Varuna, and said: “Revered Sir, teach me Brahman”. Varuna told him: “By Deep thinking (Tapas) seek thou to know Brahman. Tapas is Brahman”. He performed tapas and having performed tapas.... [3 - 2 - 1]

प्राणो ब्रह्मेति व्यजानात् ।
 प्राणाद्ध्येव खल्विमानि भूतानि जायन्ते ।
 प्राणेन जातानि जीवन्ति । प्राणं
 प्रयन्त्यभिसंविशन्तीति तद्विज्ञाय ।
 पुनरेव वरुणं पितरमुपससार ।
 अधीहि भगवो ब्रह्मेति तं होवाच ।
 तपसा ब्रह्म विजिज्ञासस्व ।
 तपो ब्रह्मेति स तपोऽतप्यत
 स तपस्तप्त्वा ॥ १ ॥

prāṇo brahmeti vyajānāt |
 prāṇāddhyeva khalvimāni bhūtāni jāyante |
 prāṇena jātāni jīvanti | prāṇam
 prayantyaabhisamviśantīti tadvijñāya |
 punareva varuṇam pitaramupasasāra |
 adhīhi bhagavo brahmeti taṁ hovāca |
 tapasā brahma vijijñāsasva |
 tapo brahmeti sa tapo'tapyata
 sa tapastaptvā || 1 ||

Bhrgu understood that Prana is Brahman; because it is from Prana alone that all these living beings are born; Having been born from it, they live by it and (in the end) on departing, they go towards Prana and become one with it. Having known that, he again Approached his father Varuna Saying: “O Revered Sir, Instruct me About Brahman”. He, (Varuna) told him: “Desire to know Brahman by Tapas, Tapas is Brahman”. He performed tapas and having performed tapas... [3 - 3 - 1]

मनो ब्रह्मेति व्यजानात् ।
 मनसो ह्येव खल्विमानि भूतानि जायन्ते ।
 मनसा जातानि जीवन्ति । मनः
 प्रयन्त्यभिसंविशन्तीति तद्विज्ञाय ।
 पुनरेव वरुणं पितरमुपससार ।
 अधीहि भगवो ब्रह्मेति तं होवाच ।
 तपसा ब्रह्म विजिज्ञासस्व ।
 तपो ब्रह्मेति स तपोऽतप्यत
 स तपस्तप्त्वा ॥ १ ॥

mano brahmeti vyajānāt |
 manaso hyeva khalvimāni bhūtāni jāyante |
 manasā jātāni jīvanti | manah
 prayantyaabhisamviśantīti tadvijñāya |
 punareva varuṇaṃ pitaramupasasāra |
 adhīhi bhagavo brahmeti taṃ hovāca |
 tapasā brahma vijijñāśasva |
 tapo brahmeti sa tapo'tapyata
 sa tapastaptvā || 1 ||

He knew that mind was Brahman; for, it is from the mind that all these living beings are produced. Being born from it, they all live by it; and on departing, they enter into the mind and become one with it. Having known that, he again Approached his father, Varuna, Saying : “O Venerable One, teach me Brahman”. He, (Varuna) told him: “Desire to know Brahman by penance. Tapas is Brahman”. Bhrgu Performed tapas and having performed tapas... [3 - 4 - 1]

विज्ञानं ब्रह्मेति व्यजानात् ।
 विज्ञानाद्ध्येव खल्विमानि भूतानि जायन्ते ।
 विज्ञानेन जातानि जीवन्ति । विज्ञानं
 प्रयन्त्यभिसंविशन्तीति तद्विज्ञाय ।
 पुनरेव वरुणं पितरमुपससार ।
 अधीहि भगवो ब्रह्मेति तं होवाच ।
 तपसा ब्रह्म विजिज्ञासस्व ।
 तपो ब्रह्मेति स तपोऽतप्यत
 स तपस्तप्त्वा ॥ १ ॥

vijñānaṃ brahmeti vyajānāt ।
 vijñānāddhyeva khalvimāni bhūtāni jāyante ।
 vijñānena jātāni jīvanti । vijñānaṃ
 prayantyaabhisamviśantīti tadvijñāya ।
 punareva varuṇaṃ pitaramupasasāra ।
 adhīhi bhagavo brahmeti taṃ hovāca ।
 tapasā brahma vijijñāśasva ।
 tapo brahmeti sa tapo'tapyata
 sa tapastaptvā ॥ 1 ॥

He understood that knowledge is Brahman, because it is by knowledge that all these living beings are born; having been born, by knowledge they live, and having departed, into knowledge alone they enter. Having known that, he approached his father, Varuna, to know the Truth further and said, “revered Sir, teach me Brahman”. He, (Varuna) told him, “By Tapas seek thou to know Brahman. Tapas is Brahman”. He performed tapas and having performed tapas... [3 - 5 - 1]

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाध्येव
 खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति ।
 आनन्दं प्रयन्त्यभिसंविशन्तीति सैषा भार्गवी
 वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता य एवं
 वेद प्रतितिष्ठति अन्नवानन्नादो भवति ।
 महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।
 महान् कीर्त्या ॥ १ ॥

ānando brahmeti vyajānāt | ānandādhyeva
 khalvimāni bhūtāni jāyante | ānandena jātāni jīvanti |
 ānandaṃ prayantyaabhisamviśantīti saiṣā bhārgavī
 vāruṇī vidyā | parame vyomanpratiṣṭhitā ya evaṃ
 veda pratitiṣṭhati annavānannādo bhavati |
 mahānbhavati prajāyā paśubhirbrahmavarçasena |
 mahān kīrtyā || १ ||

He knew that bliss was Brahman, for, from bliss all these beings are produced, by Bliss do these beings live. They go to bliss on departing and become one with it - This is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space - In the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (Assimilator) of food and the eater (Enjoyer) of it. He becomes great in progeny, cattle and gains the splendour of true Brahman-hood, Indeed, he becomes great through fame and renown. [3 - 6 - 1]

अन्नं न निन्द्यात् प्राणो वा अन्नम् ।
 शरीरमन्नादम् । प्राणे शरीरं प्रतिष्ठितम् ।
 शरीरे प्राणः प्रतिष्ठितः । तदेतदन्नमन्ने
 प्रतिष्ठितम् स य एतदन्नमन्ने प्रतिष्ठितं
 वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।
 महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।
 महान् कीर्त्या ॥ १ ॥

annaṃ na nindyāt prāṇo vā annam |
 śarīramannādam | prāṇe śarīraṃ pratiṣṭhitam |
 śarīre prāṇaḥ pratiṣṭhitaḥ | tadeṭadannamanne
 pratiṣṭhitam sa ya etadannamanne pratiṣṭhitam
 veda pratitiṣṭhati | annavānannādo bhavati |
 mahānbhavati prajāyā paśubhirbrahmavarcaśena |
 mahān kīrtyā || 1 ||

Do not blaspheme food; That shall be your Vow, Prana is food. Body is the eater of food. The body is fixed in Prana. The Prana is fixed in the body. Thus food is fixed in food. He who knows that food is fixed in food, becomes one with Brahman. He becomes possessed of food and he becomes the eater of the food. He becomes great in Progeny, in cattle wealth and in the Splendour of Brahmana hood. He becomes great in fame. [3 - 7 - 1]

अन्नं न परिचक्षीत । तद् व्रतम् आपो वा अन्नम् ।
 ज्योतिरन्नादम् । अप्सु ज्योतिः प्रतिष्ठितम् । ज्योतिष्यापः
 प्रतिष्ठिताः । तदेतदन्नमन्ने प्रतिष्ठितम् स य
 एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति ।
 अन्नवानन्नादो भवति । महान्भवति प्रजया
 पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

annaṃ na paricakṣīta | tad vratam āpo vā annam |
 jyotirannādam | apsu jyotiḥ pratiṣṭhitam | jyotiṣyāpaḥ
 pratiṣṭhitāḥ | tade tadannamanne pratiṣṭhitam sa ya
 etadannamanne pratiṣṭhitam veda pratitiṣṭhati |
 annavānannādo bhavati | mahānbhavati prajāyā
 paśubhirbrahmavarcaśena | mahān kīrtyā || 1 ||

Do not reject food. That is a duty. Water is food. Fire is the food-eater. Fire is fixed in water, water is fixed in fire. SO food is fixed in food. He who knows that food is fixed in food, gets established in Brahman. He becomes the possessor of food and an eater of food. He becomes great in Progeny, in Cattle, and in his spiritual lustre. He becomes great in fame. [3 - 8 - 1]

अन्नं बहु कुर्वीत । तद्व्रतम् पृथिवी वा अन्नम् ।
 आकाशोऽन्नादः । पृथिव्यामाकाशः प्रतिष्ठितः ।
 आकाशे पृथिवी प्रतिष्ठिता । तदेतदन्नमन्ने
 प्रतिष्ठितम् स य एतदन्नमन्ने प्रतिष्ठितं वेद
 प्रतितिष्ठति । अन्नवानन्नादो भवति । महान्भवति
 प्रजया पशुभिर्ब्रह्मवर्चसेन । महान्कीर्त्या ॥ १ ॥

annaṃ bahu kurvīta | tadvratam pṛthivī vā annam |
 ākāśo'nnādaḥ | pṛthivyāmākāśaḥ pratiṣṭhitaḥ |
 ākāśe pṛthivī pratiṣṭhitā | tade tadannamanne
 pratiṣṭhitam sa ya etadannamanne pratiṣṭhitam veda
 pratitiṣṭhati | annavānannādo bhavati | mahānbhavati
 prajāyā paśubhirbrahmavarçasena | mahānkīrtyā || 1 ||

Accumulate Plenty of food. That is the duty. The earth is food. Akasa is the food-eater. In the earth is fixed the Akasa. In the Akasa is fixed the earth. So food is fixed in food. He who knows that food is fixed in food, thus rests in food; and is established well for ever. He becomes rich in food and becomes the eater of food. He becomes great in Progeny, in cattle and in Spiritual lustre. He becomes great in fame. [3 - 9 - 1]

न कं चन वसतौ प्रत्याचक्षीत ।
 तद् व्रतम् तस्माद्यया कया च विधया
 बहवन्नं प्राप्नुयात् अराध्यस्मा
 अन्नमित्याचक्षते एतद्वै मुखतोऽन्नं
 राद्धम् । मुखतोऽस्मा अन्नं राध्यते ।
 एतद्वै मध्यतोऽन्नं राद्धम् ।
 मध्यतोऽस्मा अन्नं राध्यते ।
 एदद्वा अन्ततोऽन्नं राद्धम् ।
 अन्ततोऽस्मा अन्नं राध्यते ॥ १ ॥

na kaṃ cana vasatau pratyācakṣīta |
 tad vratam tasmādyayā kayā ca vidhayā
 bahvannaṃ prāpnuyāt arādhyasmā
 annamityācakṣate etadvai mukhato'naṃ
 rāddham | mukhato'smā annaṃ rādhyate |
 etadvai madhyato'naṃ rāddham |
 madhyato'smā annaṃ rādhyate |
 edadvā antato'nnam rāddham |
 antato'smā annaṃ rādhyate || 1 ||

Do not turn away anybody who seeks shelter and lodging. This is the vow. Let one, there fore, acquire much food by any means whatsoever. They should say: “Food is ready”. If the food is prepared in the best manner, the food is given to him (The Guest) also in the best Manner. If the food is Prepared in a medium manner, food is also given to him in a medium manner. If food is prepared in the lowest manner, the same food is also given to him in a lower manner. He who knows thus, will obtain all the rewards as mentioned above. [3 - 10 - 1]

3 - 10 - 2

क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः ।
कर्मति हस्तयोः । गतिरिति पादयोः ।
विमुक्तिरिति पायौ । इति मानुषीसमाज्ञाः ॥ २ ॥

kṣema iti vāci | yogakṣema iti prāṇāpānayoḥ |
karmeti hastayoḥ | gatiriti pādayoḥ |
vimuktiriti pāyau | iti mānuṣīsamājñāḥ || 2 ||

The supreme resides in speech as 'Well-being'; in Prana and Apana as acquirer and preserver; in the hands as action, in the legs are movement, in the Anus as the activity of excretion. Thus, is the meditation of Brahman in respect of man. [3 - 10 - 2]

3 - 10 - 3

अथ दैवीः । तृप्तिरिति वृष्टौ । बलमिति विद्युति ।
यश इति पशुषु । ज्योतिरिति नक्षत्रेषु ।
प्रजातिरमृतमानन्द इत्युपस्थे । सर्वमित्याकाशे ॥ ३ ॥

atha daivīḥ | tṛptiriti vṛṣṭau | balamiti vidyuti |
yaśa iti paśuṣu | jyotiriti nakṣatreṣu |
prajātiramṛtamānanda ityupasthe | sarvamityākāśe || 3 ||

Now follows the meditation upon the Adhidaivika; as satisfaction in the rains, as power in the lightning; as fame in the cattle, as light in the stars, as offspring, immortality and Joy in the organs of procreation and as all in the Akasa. [3 - 10 - 3]

तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान् भवति ।
 तन्मह इत्युपासीत । महान्भवति ।
 तन्मन इत्युपासीत । मानवान्भवति ।
 तन्नम इत्युपासीत । नम्यन्तेऽस्मै कामाः ।
 तद्ब्रह्मेत्युपासीत । ब्रह्मवान्भवति ।
 तद्ब्रह्मणः परिमर इत्युपासीत ।
 पर्येणं म्रियन्ते द्विषन्तः सपत्नाः ।
 परि येऽप्रिया भ्रातृव्याः ॥ ४ ॥

tatpratiṣṭhetyupāsīta | pratiṣṭhāvān bhavati |
 tanmaha ityupāsīta | mahānbhavati |
 tanmana ityupāsīta | mānavānbhavati |
 tannama ityupāsīta | namyante'smai kāmāḥ |
 tadbrahmetyupāsīta | brahmavānbhavati |
 tadbrahmaṇaḥ parimara ityupāsīta |
 paryeṇaṃ mriyante dviṣantaḥ sapatnāḥ |
 pari ye'priyā bhrātr̥vyāḥ || 4 ||

Let him meditate the Supreme as the support; he becomes well supported. Let one worship Brahman as great, one becomes great. Let one worship it as mind; He becomes thoughtful. Let him worship that as Namah (Obeisance); to him all desires shall come to pay homage. Let him meditate Upon that as the Supreme; he comes to supremacy in life. Let him contemplate upon That as the 'Destructive aspect" of Brahman; all those enemies who hate him and those rivals whom he does not like "Die around him". [3 - 10 - 4]

स यश्चायं पुरुषे । यश्चासावादित्ये ।
 स एकः स य एवंवित् । अस्माल्लोकात्प्रेत्य ।
 एतमन्नमयमात्मानमुपसङ्क्रम्य ।
 एतं प्राणमयमात्मानमुपसङ्क्रम्य ।
 एतं मनोमयमात्मानमुपसङ्क्रम्य ।
 एतं विज्ञानमयमात्मानमुपसङ्क्रम्य ।
 एतमानन्दमयमात्मानमुपसङ्क्रम्य ।
 इमान् लोकन्कामान्नी कामरूप्यनुसञ्चरन् ।
 एतत् साम गायन्नास्ते ॥ ५ ॥

sa yaścāyaṃ puruṣe | yaścāsāvāditye |
 sa ekaḥ sa ya evaṃvit | asmāllokātpretya |
 etamannamayamātmānamupasaṅkramya |
 etaṃ prāṇamayamātmānamupasaṅkramya |
 etaṃ manomayamātmānamupasaṅkramya |
 etaṃ vijñānamayamātmānamupasaṅkramya |
 etamānandamayamātmānamupasaṅkramya |
 imān lokaṅkā mānnī kāmārūpyanusañcaran |
 etat sāma gāyannāste || 5 ||

The reality in the core of man and the reality which is in the sun are one. He who knows this, on leaving this world, first attains this Atman made of food, next attains this Atman made of Prana, next this Atman made of Mind, next this Atman made of Buddhi and lastly, this Atman made of Bliss. And, thereafter, eating what he likes and assuming any form according to his wishes, he roams upon the face of this globe and site singing the following Sama song of Joy.
 [3 - 10 - 5]

हा३वु हा३वु हा३वु ।

अहमन्नमहमन्नमहमन्नम् ।

अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः ।

अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।

अहमस्मि प्रथमजा ऋता ३ स्य ।

पूर्वं देवेभ्योऽमृतस्य नाआआभायि ।

यो मा ददाति स इदेव मा ३ वाः ।

अहमन्नमन्नमदन्तमा ३ दमि ।

अहं विश्वं भुवनमभ्यभवा ३ म् ।

सुवर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāāvu hāāāvu hāāāvu ।

ahamannamahamannamahamannam ।

ahamannādo'''hamannādo'''hamannādaḥ ।

ahaṃ ślokakṛdaham ślokakṛdaham ślokakṛt ।

ahamasmi prathamajā ṛtāāāsyā ।

pūrvam devebhyo'mṛtasya nāāābhāyi ।

yo mā dadāti sa ideva māāāvāḥ ।

ahamannamannamadantamāāādmi ।

ahaṃ viśvam bhuvanamabhyabhavāāām ।

suvarna jyotīḥ ya evaṃ veda । ityupaniṣat ॥ 6 ॥

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]